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8. Multi Culturalism and Incredible India

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Abstract

The precise character of the resulting multicultural reforms varies from group to group, as befits the distinctive history that each has faced. They all start from the antidiscrimination principle that underpinned the second wave but go beyond it to challenge other forms of exclusion or stigmatization. In most Western countries, explicit state-sponsored discrimination against ethnic, racial, or religious minorities had largely ceased by the 1960s and 1970s, under the influence of the second wave of human-rights struggles. Yet ethnic and racial hierarchies persist in many societies, whether measured in terms of economic inequalities, political underrepresentation, social stigmatization, or cultural invisibility. Various forms of multiculturalism have been developed to help overcome these lingering inequalities. Insofar as historically excluded or stigmatized groups struggle against earlier hierarchies in the name of equality, they too have to renounce their own traditions of exclusion or oppression in the treatment of, say, women, gays, people of mixed race, religious dissenters, and so on. Human rights, and liberal-democratic constitutionalism more generally, provide the overarching framework within which these struggles are debated and addressed. Such aspects would find to see in Incredible India and still our country is very popular under the terms of incredible India.

Keywords: Objectives, Hypothesis, Language and Nationality, Religious Assimilation, Mystical Secretes, Social and National Identity, Caste Phenomena, Cultural Domination. Outcomes, Conclusion, References.

Introduction

Multiculturalism takes these familiar cultural markers of ethnic groups — clothing, cuisine, and music — and treats them as authentic practices to be preserved by their members and safely consumed by others. Under the banner of multiculturalism they are taught in school, performed in festivals, displayed in media and museums, and so on. This celebratory model of multiculturalism has been the focus of many critiques, including the following:

- ✓ It ignores issues of economic and political inequality. Even if all Britons come to enjoy Jamaican steel drum music or Indian samosas, this would do nothing to address the real problems facing Caribbean and South Asian communities in Britain - problems of unemployment, poor educational outcomes, residential segregation, poor English language skills, and political marginalization. These economic and political issues cannot be solved simply by celebrating cultural differences.
- ✓ Even with respect to the (legitimate) goal of promoting greater understanding of cultural differences, the focus on celebrating "authentic" cultural practices that are "unique" to each group is potentially dangerous. First, not all customs that may be traditionally practiced within a particular group are worthy of being celebrated, or even of being legally tolerated, such as forced marriage. To avoid stirring up controversy, there's a tendency to choose as the focus of multicultural celebrations safely inoffensive practices-such as cuisine or music-that can be enjoyably consumed by members of the larger society. But this runs the opposite risk

In practical terms the emphasis on preservation of the context and associated activities, not just the object itself, involves the re-socialization of objects: their return to the place of origin where the intangible aspects of heritage provide meaning and where the objects themselves may stimulate renewed activities of the intangible aspects of culture. This perspective emphasizes the importance of ceremonial objects for intergenerational knowledge transmission within indigenous communities and for preserving and renewing the intangible aspects of heritage.

Objectives

- To maintain cultural and spiritual independence but involve renewal of cultural identity and pride.
- To alleviate some of the problems that effect health and well-being.
- To maintain their cultural identity and forge a successful path through contemporary society.
- To transfer and perpetuate knowledge of Culture and Incredible India.
- To preserve evidence of cultures that appeared to be disappearing.

Hypothesis

- Social and economic circumstances.
- Development of living heritage.

- Contemporary cultural practices.
- Values and practices essential to their cultural and ceremonial life.
- Monument and religious Places which indicate us incredible India.

Language and Nationality

An insight into India's historical development reveals that while the external attributes of nationality were influenced by the geographical environment and religious beliefs that determined the dress and food patterns, a common historical destiny created a psychological unity. Nationality was a phenomenon, sometimes preceding and sometimes coterminous with the state formation. Newer ethnic elements were regularly added to a particular nationality, both due to immigration and conquest. Language remained the core since diverse practices under a common religion were allowed.²⁾ However, in the absence of full-fledged development of different regions and their economies, cultures and languages nationalities (along regional, cultural and linguistic lines) also started emerging, particularly during and after the second half of the nineteenth century, a sense of distinct identity and an urge for a separate compact territorial unit had begun to take root and grow among several linguistic groups.

Rashiduddin Khan, too, points out that its plural character is apparent in practically every major aspect of its cultural life, be it social system, economic formations, cultural patterns of language-dialect groupings, religious communities, castes, sub castes and sects, or local variations of commonly prevalent mythologies and commonly revered deities; or ethnic identities, regional alignments and sub regional attachments; or diversities of history marked by moments of triumphs and tragedies and differences in heroes and villains, and in the rich tapestry of folklore, folk-dance, music, cuisine, crafts and artifacts of life.³⁾

Religious Assimilation

Since Prime Minister Modi took office, the efforts of Hindu fundamentalists have reached into every nook and cranny of Indian society. Even during the US presidential election campaign, Hindu fundamentalists openly showed their intention to build a "Hindu's India." In May 2016, members of Hindu Sena, one of the fundamentalist organizations, held a spiritual ritual to pray for the victory of US presidential candidate Donald Trump. In June 2017, they even celebrated the birthday of the US politician. They support Trump for the simple reason that they perceive him to share their hostility toward Islam and Muslims. Recently, a Muslim man was killed in Uttar Pradesh in an attack by several right-wing Hindu men for allegedly eating beef. In

order to create a Hindu state, Hindu fundamentalists are not reluctant to persecute Muslims and people from the lowest Dalit caste. These so-called "cow protection vigilantes" flogged four young Dalit workers for skinning a dead cow. This image spread quickly on the internet and sparked clashes in India as the Dalit community staged protests. Ultimately, Prime Minister Modi himself stepped forward to stress the importance of the rule of law.

Mystical Secretes

Mystic India rediscovers India, a land of many mysteries and fascinations, the one land that all desire to see. Home of the Himalayas, the tallest mountains, India is our world's largest and oldest democracy, and contains an amazing wealth of wisdom, culture and spirituality. And within this earliest civilization known to mankind, lie hidden mystical secrets. It lies hidden in India's silent spirituality, making her a mystic land of meditation, contemplation and enlightenment. For thousands of years, many have willingly left the comforts of their home and family and set off across this spiritual land in search of these secrets. Their aim has been to reach a deeper understanding of existence and share the meaning of life that would elevate the rest of humanity. Of all such journeys, perhaps none is greater than the true story of an 11-year old child yogi, Neelkanth, who took an extraordinary journey through the wonders of mystic India. An adventure of hardships and survival, faith and fearlessness undertaken by a child.

Mystic India takes you through icy peaks to the cool blue Lake Mansarovar, into the wild jungles of Sunderbans and the rainforests of Assam, through barren deserts and to the silent shores of South India. Explore and learn from the majesty and mysticism of India's art and architecture, music and dance, faces and festivals, customs and costumes which are brought to life on the giant screen. This entertaining, educating and enlightening giant screen film (15perf/70mm) rediscovers India, a land of many mysteries and fascinations. It is the world's first large format epic on India. A period film set 200 years back in time, it retraces the incredible journey of an 11-year old child yogi, Neelkanth. In 1792 AD, he walked for 12,000 km continuously for 7 years, barefoot and barebody, through the length and breadth of India, from the Himalayas to the southern sea-shores.⁵⁾

Social and National Identity

Social identity theory discusses about the permeability of symbolic and social boundaries and its effect on individual and collective identity. Studies show that people adapt to their environment through cognitive categorization and stereotyping. Proposed three levels of self-

categorization aroused during the formation of self-concept: the super ordinate category of the self, the human identity; the intermediate level of self which is the member of a social ingroup, the social identity; and the subordinate level. The personal self-categorizations based on interpersonal comparisons or the personal identity.

According to the developmental theories, the acquisition of identity is done in the process of socialization but as per sociological theories, it starts with the differentiation of the social system, its functional roles, positions and the structural relationships among these. Hence, social identities represent the internalization of the norms and expectations associated with society. Social identity theory in social psychology starts with differentiation of the social system, it focuses on categorical distinctions rather than functions or roles as the basis of differentiation. In social identity theory, the ingroup is a set of people who share a common characteristic or social experience.⁶⁾

Caste Phenomena

The phenomenon that crosscuts and pervades all differences of language, religion, region and gender is caste -- the most influential feature of Indian society. Caste in the works of European scholars became almost the exclusive focus of the sociological writings on India. Caste came to be exclusively equated with the Hindu religion, even though a proper definition of Hindu religion was always lacking. However the caste system remains an important feature of the Hindu social system and it even operates in Muslim, and Christian societies to a considerable extent, generally in non-ritual sphere, even though marriage institution may be depending on such system crucially.

The caste identity of the tribe is a debatable issue as far as the 'ritual dimension' or 'marriage alliances' are concerned and more importantly in modern age of contempt and disapproval shown towards caste factor even in most rural India, under impact of politicization, democratization and 'secularization' of society at large, any generalization based on old conceptual models is replete with risks. Here we may repeat ourselves about the status of 'tribal religion' whose recasting and autonomous existence is ascribed to Hutton's efforts during early 1930s. The 19th century perception of Hinduism may again be restated in the words of Sir Alfred Lyall who said, "Now just as the word Hindu is no national or even geographical denomination but signifies vaguely a fortuitous conglomeration of sects, --, hereditary

professions, -- castes, so the religion of this population of Hindus is at first sight a heterogeneous confusion.⁸⁹

Cultural Domination

The synthesized structure of Indian civilization through the vantage point of syncretistic religious and cultural traditions of India. Syncretism refers to the synthesis of different religious forms. In Indian context religious synthesis/syncretism has had a positive implication as a foundation and form of resistance to cultural dominance. The case studies show how religious ideas, rituals and cultural traits mediate between diverse ethnic communities, religious communities, sects, and cultural regions and give rise to a complex unity. The complex cultural unity of India is built up through protracted inter-relationship of the diverse cultural traditions, both literate and pre-literate. We have primarily depended on data of PoI project to establish certain of our arguments. The People of India (PoI) data have reestablished the truth of unity in India's diversity. It has provided a scientific basis to the identity of Indian communities, and it also revealed the multiple patterns of bio-cultural and linguistic linkages, which define ultimately India's pluralism. We have compared some of the main findings of PoI project with other available data, as also with more recent writings which help us substantiate our basic supposition of this paper. As a people we are one of the most diverse people in the world.

Outcomes

- It includes any site on the World Heritage List.
- It can also contribute to the enrichment and safeguarding of the cultural identity.
- It would be significant for destination promoting cross cultural exchanges between visitors and the host community.
- It will be able to beneficial for tourism organizations, museums and other sites, tourism companies.
- Because of Tourism India is earning the money on the name of incredible India.

Conclusion

Societies in various parts of India have evolved through dialogue and interactions at many levels. The multi-cultural, multi-ethnic, multi-lingual and multi-religious society like India could survive because of dialogue and exchange of ideas. Scholars agree that the great heritage of Indian civilization spanning over 5000 years is sustained broadly through its pre-dominant agricultural and rural character of its population. The reality, however, is that every culture has, in

fact, ingested foreign elements from exogenous sources, with the various elements gradually becoming 'naturalized' within it. Radically "different" inhabitants who can be defined on the basis of some religion, culture or racial essence, proper to that geographical space is a highly debatable idea' (quoted in Clifford, 1988: 274). As many authors have noted, cultural hybridity is, increasingly, the normal state of affairs in the world.

The outsider can be criticized for viewing social phenomena through their own cultural lens and therefore not understanding the true cultural significance of events or images. Conversely, the cultural insider can be portrayed as too close to events to be able to stand back and provide objective analysis. While, this study does not claim objectivity, it combines etic and emic approaches to the data analysis (both in terms of the researcher and respondent perspectives) and the validity of our analysis is strengthened.

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